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Seldom can the student of the development of Christian doctrine and Christian institutions find a more competent and more unbiased guide. It was time a restatement should come having regard to the better knowledge so recently acquired of conditions and modes of religious thought in the pagan world. Both scholars and the reading public will be grateful that Principal Carpenter has given his attention to this subject, as well as for the thoroughness with which he has performed the task.

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THE MYTHOLOGY OF ALL RACES. Vol. IX, Oceanic. ROLAND B. DIXON, Ph.D., Professor of Anthropology, Harvard University. Marshall Jones Co. 1917. Pp. xv, 364; 1 map, 24 plates, 3 figures.

The lack of convenient summaries of up-to-date information has been painfully manifest in the field of anthropology for a number of years. On practically every topic the older synthetic work, while often significant and still valuable, requires amplification and revision, while the more recent attempts are almost uniformly deficient in both trustworthiness of data and progressiveness of viewpoint. In condensing the vast and scattered material on Oceanian mythology into a single volume Professor Dixon has thus rendered a great service both to his colleagues and that ever widening circle of lay readers who take an interest in the ways and thoughts of primitive man.

The subject-matter is treated under the obvious geographical headings. In the apportionment of space the very unequal character of the available sources was the main determinant, the meagre discussion of Micronesia being the inevitable result of inadequate raw data. It seems especially lamentable that we are wholly without knowledge of the mythology of the most primitive peoples of the region, viz., the Tasmanians and Negrito populations. In all the sections the ethnologist would have preferred fuller treatment of what the author calls "miscellaneous tales"; but here he was obviously obliged to conform to the general editorial scheme of the series.

In his account of Polynesian mythology Professor Dixon establishes a point of primary importance. It had been commonly assumed that Polynesian cosmogony was fashioned on a single pattern of the so-called genealogical or evolutionary type, "the successive stages in the development of the cosmos being individualized and personified and each being regarded as the offspring of the next

preceding." Thus, in one Maori version we find the primeval Void giving rise to the First Void, which is successively superseded by the Second Void, the Vast Void, and so forth through a considerable number of generations (p. 6). But however interesting these accounts may be as revealing the power of abstraction and metaphysical speculation of which the natives are capable, there are other Polynesian tales in which the universe does not evolve but is created by pre-existing deities. The evidence for this conclusion is convincingly set forth by the author. The only doubt that occurs to the reviewer is whether the elaborate genealogies may not be due to individual (or for that matter esoteric group) speculation rather than be characteristic of the belief of the people at large. This possibility would not in any way detract from the historical significance of the distribution data as outlined by Professor Dixon. On the other hand, it does not seem necessary to assume (p. 9) that where, as in New Zealand, both types of cosmogony coexist, each has a distinct geographical centre of dispersal and that the association is due to a contact of two distinct tribes. Such may be the case, but some weight should be given to the alternative hypothesis. In North America, where several versions of the same myth have often been recorded in the same locality, a considerable influence of the narrator's personality, whether as regards philosophical power or æsthetic taste, is undeniable, and a parallel condition of affairs may plausibly be inferred to hold for Oceania.

By comparison with Polynesia the cosmogonic instinct is but poorly developed among the natives of Melanesia, but a difference is noticeable between the Papuan and the properly Melanesian layer of mythology, the latter exhibiting much greater elaboration of this feature. Other peculiarities distinguish the tales of these two racial divisions. In Papuan lore ghosts loom prominently, while the tales of the Melanesians abound in cannibalistic episodes, and display a tendency toward dualism in the opposition of a wise and benevolent hero to his foolish and malicious brother.

The investigation of Indonesian mythology required a sifting of Islamic and Buddhistic influences, both of which the author has fully taken into account. His extensive use of Dutch sources, mostly unavailable for the majority of his readers, deserves special recognition.

In Australia Professor Dixon finds evidence of two distinct types of mythologies—the southeastern, which shows a greater development of the cosmogonic theme, and the northern and central type, in which totemic tales predominate. Some of the facts of distri-

bution are very perplexing indeed, such as the appearance of Melanesian motives in the southeastern regions. As the author realizes, a satisfactory interpretation of the data is rendered difficult by the absence of Tasmanian and West Australian data.

Throughout the volume Professor Dixon pays attention to the problem of historical connection, offering tentative but for the most part sane and stimulating suggestions as to the contact of the several Oceanian populations. It seems a great pity, and is probably the only serious deficiency of his work, that he has not been equally generous in his treatment of American parallels. To be sure, a fair number of these are mentioned, but their theoretical treatment is casual and in the conclusion entirely too summary. These resemblances are so remarkable that Tylor in his *Researches into the Early History of Mankind*, in spite of his bias in favor of independent development of cultural features, was constrained to suggest an historical connection between the New and the Old World. This general problem has become a perennial one in ethnological circles, and a table setting forth all the significant similarities between Oceanian and American lore would have been of the greatest service.

In conclusion, a tribute should be paid to the literary deftness with which Professor Dixon has handled his subject. Even to the professional ethnologist a volume of primitive tales generally forebodes a considerable measure of boredom, but the author's method of treatment has very successfully overcome this difficulty, so that the book makes decidedly interesting reading.

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THE INDIVIDUAL DELINQUENT. WILLIAM HEALY. Little, Brown, & Co. 1915. Pp. xviii, 830.

Criminological literature since the days of Lombroso has been characterized by the lavish production of one-sided theories concerning the origin of crime. A few notable text-book writers (e.g., Aschaffenburg, Ferri, Bonger, De Quiros) have synthesized the findings of the monographists and have suggested that each criminal act is to be traced to a variety of factors, both constitutional and environmental. Few studies of all of the important causative factors of crime have been written covering large numbers of individual criminals. Recently, however, two very significant contributions have been made to this literature, both of which are more valuable in many respects than any preceding studies in this field.